ever he acknowledges elsewhere ; that it did contain tnrovoMic,* that is, physiological allegories under it), as a thing that w.*s destructive of all piety and virtue, by reason of its attributing all human passions and vices to the gods. However, it plainly appears from hence, that the theogonia and the cosmogouia were one and the same thing, the generation of the gods being here* the generation of the heaven, and of the sun, moon, and stars, and the like.

Moreover, this same thing is sufficiently manifest also even from Hesiod's own theogania, which doubtless was that which Plato principally aimed at; and if it were not absolutely the **firat,** yet it is the most ancient writing now extant, in that kind* For there, in the beginning of that poem* Hesiod[b] invokes his muses after this tnan-per : —

OT lUc J|fyfWTO *tuu*

EinrccTf 5[1'], wf *rea.* ff^5ra **Slot** Xcti
I*a7ft K«u *TloraL(Mr Ked* novTJ>=f
aicii^i

in'iw, xetl OU|«IFSC ifeguj u

Salvcte natiir Jovis, date vwo uinahilcin
Celebrate quoque immortaliutn divinum gcnu»
Qai tellare prognati sunt, coelo stollato, .
Nocteqoe calig-iuosa, qtios item salsus nafrivit
pooiif». Dicitc iasuper, ut prim urn dii et terra
tacti t'u<[v]i inf[f] Et fiumina, ct poutus immensus
aestu ferveos, Astraqu© fulgfeatia, et coe!qm
latora superno, Et qui ex his nati sunt[t] dii,
datores hononim.

Where we see plainly, that the generation of the gods is the generation of the earth, heaven,

* VidtPlaton* de Kepnbl. lib, ii, p. 410. [l>]
TbeogML vf»r*. 104.